The Commonweal

June 24, 1949

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Unions in Windsor, Ontario

Jerry Hartford

Faith and the Advance of Science

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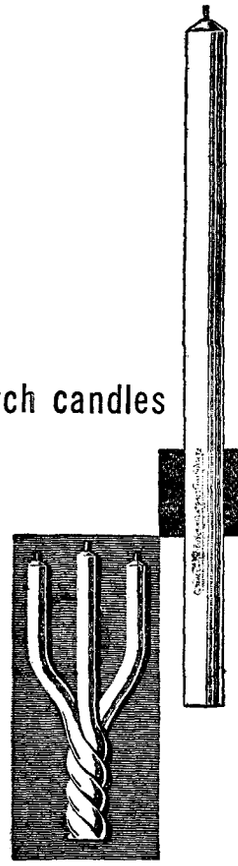

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The
COMMONWEAL

VOLUME L June 24, 1949 NUMBER 11

THE WEEK 259
LABOR UNIONS AND WINDSOR, ONTARIO *Jerry Hartford* 262
SCIENCE AND THE BIBLE, II *Achille Cardinal Liénart* 265
THE LABOR MOVEMENT *Francis Downing* 268
COMMUNICATIONS 269
TVA and Questionnaires—National Health—Anti-Semitism
CATHOLIC INTERNATIONAL NEWS 270
THE STAGE *Kappo Phelan* 271
THE SCREEN *Philip T. Hartung* 272
OF NOTE 272
IS ESPERANTO A CURE FOR BABEL? *William Solzbacher* 274
BOOKS 275
To Be a Pilgrim—The Sons of Noah—English Blake—Trials of a Translator—Abbot Marmion—Gaspe: Land of History and Romance

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Cutting Funds for ECA

IT IS inevitable that in casting about for places to cut most painlessly, as government expenditures distance revenues more each day, certain Senators should light upon foreign aid. A number of them have consistently tried to pare down the Marshall Plan from the beginning. Figures like Senator Pat McCarran now want to lop off three-quarters of a billion dollars, for the period beginning July 1, on the grounds that no master plan regulates ECA exports of US capital equipment, that European textile markets have been overestimated, and that less food is needed there. Senator McKellar would slice off a full billion and speed the departure of Chairman Hoffman to boot. Senator Taft would like a more moderate percentage cut all round. Senator Vandenberg and Mr. Truman have thus felt impelled to protest that ECA cuts on any such arbitrary basis would imperil our whole Recovery Plan investment at the moment of its most eminent success.

On the qualitative side, ECA's own reports provide plenty of ammunition for senatorial economizers. Certain recent items have cropped up in current Appropriations Committee hearings. The private citizen may himself wonder at first what rôle such commodities as clinical thermometers, castor oil, hearing aids, windshield wipers and garage doors have to play in the hastening of European recovery. Or take other ECA exports cited by the *Wall Street Journal*: a dental cabinet and eighteen pairs of sunglasses for Greece; 3,755 pounds of Mexican hog bristles shipped to Paris; 20 Oldsmobiles and 90 Pontiacs sent to Holland along with 4 farm wagons.

The ECA's fortnightly compilation of "Commodity Supplier Data" must indeed serve as a gold mine for the agency's enemies. Inefficiencies and seemingly doubtful items are unavoidable in such a multi-purpose and complex operation conducted on a continental scale. Justification for most of the items just listed is not impossible to imagine—even if doubts may linger about such expensive cars.

More decisive is the knowledge how large supposedly questionable items bulk as a total. The hard and the necessary thing is to get beyond such details to the operation as a whole.

Where curtailments of funds are at issue some very definite testimony is in order. Since ECA extension on a four billion a year basis has already passed House and Senate by wide margins, the burden rests on attacking legislators to show exactly what plant and what material have now become superfluous. Mr. Hoffman himself would help his own good case if he were to specify by country and by industry what proposed curtailments in his appropriations would have to mean.

Industrial and Political Welfare Drives

THERE is a double drive for various security and welfare measures. The given objective is to obtain for people who can't afford it now, assurance of various benefits, like good education, adequate health care, increased unemployment and old age pensions, etc. The Auto Workers and Steel Workers are leading a drive by unions to get more of these benefits from industry. President Truman presumably is leading the effort to get the benefits from government, by federal law and activity. The heat has been on Congress, and it is being turned increasingly hot on business as some of the big labor contracts, like Ford and U.S. Steel, come up for negotiation.

Because there is one thing wanted along this line—that is, welfare and security for wage earners and other supposedly poorer persons—people often talk and act as though there is just one big, unified effort needed along the parallel fronts of business and government. The objective is supposed to be obtained from business and from government, in one and the same drive. This assumption seems to us true only in the most primitive and rudimentary stage of the job. It is true that stirring up the will and force to get more welfare and security for those who have too

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little now is a single, if complicated, work of education and organization. But it appears very possible that there is conflict and contradiction between getting it from government and taxes, on the one hand, and from business and the non-governmental section of our economy, on the other. If the CIO got all the welfare it wanted directly from Big Business, then the Government would have a very tough time getting the wherewithal for that expanding welfare which the CIO and others also want to distribute via the State. It would, furthermore, be piggish to try to get the benefits twice over on one argument.

It might be sounder to conduct this campaign on one front—and economic enterprises ought to create and distribute the material welfare needed for the people engaged in them. If they can't do it directly, they are not likely to do it indirectly. It is a political as well as economic problem to make business take care of its own, but a different kind of political problem. And economically it may well prove necessary to perpetrate quite a broad revolution in the form and structure, as well as spirit, of our business enterprise before acceptable welfare and security can come from any source to the less well-off citizens. Which citizens are now looked upon by too many of both government and industrial reformers as likely and properly, society's wards.

Out of the Recession

ON FLAG DAY newspapers showed that security markets had closed the night before at a five year low. Only thoughtless or cruel people could wave the flag about that. The economic recession, indeed, grows obvious; and that means many bad things. But is would be possible to turn the troubles also to some good account.

We ought to try and face up a bit more to reality. As was rather widely recognized before the war, the going industrial-capitalist system has not been absolutely very satisfactory for a long time—everyone who can vote, after all, was alive in 1929, and through the war. (Relatively, to be sure, it has looked increasingly attractive as alternative social-economic systems have displayed their characters across the world.) Evidently, though, we need a sharp stimulator; high "prosperity" leaves too much comfortable and easy laziness which continues in existence too many practically and morally inadequate social and economic and political situations.

The reshuffling of political parties and forces will be stimulated by recession, which could be bad, or indifferent, or good. All in all, we would certainly not welcome with happy satisfaction a horizontal political alignment in this country on the money line, nor a hard division by stubborn economic doctrine. Nevertheless, an increase of reason and clarity in our political ideas might help, and a more conscious exertion of our political possibilities. The rally of "Fair Dealers" among the "liberal" portions of the Democratic Party is currently interesting, and may force some thought and work . . . even beyond the level of propagandistic demagogy, where do-gooders and reactionaries both seem most at home when pay and profits and the price of corn are way up at boom levels.

A recession might bring a fuller view of the argument now carried on in terms of profits *versus* "consumer income" (wages). Industrial capitalism is an organism and simply does not yield to the type of analysis which interested parties most loudly give it. The relation of profits to wages is much more like that of the chicken to the egg than like divisions of a cooked pie. The NAM, of course, sees capitalist industrial enterprises as the noble goose, sustained in life by profits and interest, and generously laying golden eggs of consumer income. Mr. Murray of the CIO takes a dimmer view of "American business," which he fears may react "as a result of ugly, hypocritical manipulation of powerful business and financial interests." For this school, "fabulous" profits come at the expense of the wage earner. Narrow businessmen would like to concentrate upon stuffing the goose with the maximum of profit; and narrow labor debaters want to force golden eggs by belaboring the fowl. The Americans for Democratic Action, so far typical of Fair Dealers, "urgently request that they (the President and the Council of Economic Advisers) present to Congress recommendations for increasing consumer purchasing power"—which sounds like earnestly and optimistically passing a law ordering geese to lay more eggs. Everybody, after all, loves purchasing power!

In the international sphere, where the results of a depression are especially feared, one great good could come: The opponents of Communism might turn from the false and mean argument now based upon a boast of our riches and a bitter scorn for other people's poverty.

Sigrid Undset

AS A public figure there are two things which stand out in the life of the late Mme. Undset. The first and abiding one was her ardent interest in the Middle Ages. It was in working with her father, a Norwegian archeologist, that Sigrid Undset became steeped in the Scandinavian culture of an earlier day—through ancient volumes, both scholarly and popular in character, dealing with the sagas and other traditions of the Vikings and their successors, their history and their religion.

Her best-known work, "Kristin Lavransdatter" (1920-1922) was a loving reconstruction of Norse medieval life authentic to the core. It has

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the sweep and dimensions of a saga, yet does not over-idealize the period but frankly and forcefully portrays sinful man and the trials and sorrows of a woman's life. Sigrid Undset was received into the Catholic Church within two years after she had completed this justly celebrated trilogy.

During the 20's and 30's her interest in the faith that inspired earlier centuries deepened. Her succeeding novels dealt with both medieval and present times, but she surrounded herself with tangible mementos of her country's legendary past. Her house in the lakeside village of Lillehammer dated from the year 1000, and she furnished it with genuine period pieces to make its restoration to the original as complete as possible. Her whole life constituted a protest against the secularism and mediocrity of her day.

But this integrated, creative existence was rudely shattered in 1940 by the coming of the Germans. Her eldest son, Anders, was killed, and Mme. Undset fled to Stockholm and thence to the United States, via Russia, Siberia and Japan. It was during her five-year sojourn in this country that Sigrid Undset became known for her understandably bitter feelings toward the Germans. Besides her own terrible personal loss was the realization that the very young people whom the Norwegians had welcomed into their homes, sheltered and fed—and in many cases restored to robust health—had come primarily to lay their plans for conquest of a people whom they deemed inferior. All this impelled Mme. Undset publicly to take her place in the most extreme wing of anti-Germans right through the war.

Happily she was able to return to her home at Lillehammer and to remain there until her death. Sigrid Undset is universally recognized among the great creative artists of our time. The ardor of her religious convictions shone through her powerful and authentic portrayals of another and better way of life—and a feckless, unbelieving world was compelled to listen. May she rest in peace.

Britain Takes Action in Africa

ONE OF the former Italian colonies about which the General Assembly could not make a decision is Libya, whose coastline runs a thousand miles along the southern Mediterranean. Libya's eastern bulge, Cyrenaica, is occupied by Britain, whose armies remained after the war.

When the Assembly made no move at all in Africa, the British took matters into their own hands and gave the Arabs in Cyrenaica self-government for internal affairs. The Arabs, who resist Italy's return in any form, welcome this as a step toward complete independence.

The British, in promoting self-government, would obviously like in return to retain a right of entry to the deep-water ports of Tobruk and Bengasi, which could be important in stabilizing Britain's position in the Near East.

Although this Cyrenaica agreement does not settle matters for all Libya, it does, in a way, present a *fait accompli* to the Assembly when it takes up the Italian colonies again in September. What it does is to recognize a "ground rule" for colonialism which is becoming a pattern for all such territories. The Arabs, like the Indonesians and other native peoples, now so vehemently demand self-rule that any delays or obstructions may very well face a revolt. Anti-Italian, anti-imperialist feeling is so high that since June 1 Italy has scaled down her hopes for even limited rights in Africa.

The agreement strengthens the British case and diminishes, for the time being, the appeal of the Russians, who supported the Arab bloc in the colonial controversy. Although Russia is temporarily maneuvered out of position in Libya, the agricultural and commercial poverty of the area is such that active and potential unrest might be exploited at any time in this strategic Mediterranean country as, similarly, Russia has exploited such conditions in Greece, Indonesia and China.

Where the evolving future will take Cyreniaca and all Libya would seem at this point to depend upon the strength of the UN Assembly. Colonial trusteeship is one job that makes the United Nations a useful and necessary administrative agency in a world in which exploitive empires, though dead, have left behind a legacy of suspicion.

As long as East-West antagonism stalemates the Assembly, Britain is expected to bring Cyrenaica gradually to independence, as she did Transjordan after World War I. In any event, the future of Cyrenaica, whether under the UN or Britain, is primarily a matter of developing a reasonably self-supporting economy as a firm base to settle the present social unrest there. This might profitably be one area where the assistance of "Point 4" techniques in agriculture, irrigation and trade would remove the temptations for incitement and further exploitation.

1, 2, 3—*Italy, Russia, Jugoslavia*

THE TRIESTE elections, conducted with as scrupulous fairness as possible under British and American occupation authority, proved to be, of course, a victory for Italy. Voters who wanted the free territory to become Italian numbered 106,973, while those who wanted to keep it independent, or put it into Jugoslavia numbered 61,136. The Christian Democrats were high with 65,627 votes; the Stalinists polled 35,548; and the Titoists, only 3,957. That Stalin versus Tito vote was the most interesting feature from the speculative viewpoint. Is the nearest communist the worst? But the results at Trieste must be studied seriously, and acted upon, carefully.

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Labor Unions and Windsor, Ontario

The story of a sociological report which aroused a whole community

Jerry Hartford

WINDSOR is a city of about 120,000 population, with close to another 30,000 people added if you take in the towns which, with Windsor, were known as the Border Cities, prior to amalgamation of Windsor and its more immediate neighbors in 1935. It lies directly across the river from Detroit The automobile industry is its business.

Although Windsor has mushroomed since the turn of the century (Ford of Canada got going in 1904), and is now the fourth largest industrial producer in Canada and the "automobile center of the British Empire" (according to the Chamber of Commerce), it is a very old town, with roots going back to Cadillac and the days of the French fur-traders.

The industrial life of Windsor is dominated by the Ford and Chrysler plants. Ford employs 12,500, Chrysler 4,500. The rest of the city's industries are largely automobile feeder plants. There are some 45 of them. Ford workers are organized in Local 200, UAW-CIO. Chrysler and the feeder plant workers are all in Local 195, UAW-CIO. Local 200 has 11,000 members, Local 195 has about 9,000. Ford office workers are in Local 240, UAW-CIO. There are about 3,000 craft workers in the city organized in the AFL.

Allowing for the fact that most of the union members are married (the average age of Ford of Canada workers is 47) and have families, you see that nearly four out of every five people in Windsor are either union members or have a union member in their family. Well over 40 per cent of the people are Catholic, this being by far the largest single religious group.

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THIS IS the industrial community which provided the basis for a careful study by Professor C. W. M. Hart of the University of Toronto which has created such a furore in the Province of Ontario. Professor Hart's paper was formally called "Industrial Relations Research and Social Theory" and was published by the *Canadian Journal of Economics and Political Science*.

He explains that he has been concerned with the transformation of labor from the status of a "commodity" to that of a union whose aim has been more and more to expand the area of collective bargaining.

"This problem of 'management's prerogatives,' " he writes, "might be otherwise phrased as the question of 'whether the union is going to tell me how to run my plant,' or, still again, as the question of 'how far the commodity is to be allowed to give orders to its user.' The fact that such a question has emerged into the foreground of the labor-management scene in recent years is very significant for the understanding of present-day labor problems. The commodity (labor) of the earlier economic analyses has become transformed into bargaining units called unions. These units, beginning as groups to bargain about wages, have steadily and consistently expanded the boundaries of what such units are expected to discuss, such expansion taking in more and more of the memberships' interests and preoccupations, until they have reached a point of over-all coverage where they appear to many observers to be busily telling the employer how to run his business, the city council how to run the town, the local clergymen what they can and cannot preach, big corporations what they should charge the consumer for their products, and, in one famous case, one union president, on behalf of his union, has presented the United States Government with a complete over-all plan for winning the war.

"Put in more general terms, we may say that in North America in the last seventy years, labor, the economic commodity, has grown into trade unionism, the social institution, and it is as a social institution, like the Church or the state or the family, that the union now requires to be considered."

★

PROFESSOR HART had no intention of writing a headline story. He thought his "Report On Windsor" would be a study of an industrial city that would give sociologists something new to deal with—and it wound up setting everyone in the locality talking.

Actually, his stuff was pretty scientific—likely to become the "Middletown" of the sociology classes of the '50s. It simply happened to fall into the hands of some enterprising news-hounds. They gave it the full treatment.

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The 350,000-circulation Toronto *Globe & Mail* kicked it off with an eight-column front-page screamer: "Social Revolt Hits Windsor!" After that there was no stopping it. The mild-mannered University of Toronto sociologist was dipped in every printer's ink. Before it was over, he had taken a fairly rough and largely undeserved beating. It seems that even professors have to be careful about what they go around saying about labor unions!

Of course, it wasn't so much that he was a professor as what he said that made people take notice. The way the newspapers had it, he seemed to say that the unions—and specifically the United Automobile Workers (CIO)—had taken the play away from the Church, the business interests, and the "best people" as the group to which most Windsor people were turning with their everyday problems.

The Church, the business interests, and the "best people" — and even the UAW — rebutted, and that made more headlines.

Professor Hart, all this time, was safely ensconced in a distant spot—the University of Wisconsin—where he was busy bringing "Report On Windsor" up to the full size research monograph which it was originally intended to be. If the newspapers had waited for the full work, they might have found the peaks and valleys rounded off and filled in.

What brought people running to that "Social Revolt Hits Windsor!" headline was everyone's memory of the car-choked street barricade the UAW-CIO threw up around the Ford Motor Co of Canada plant in Local 200's 99-day strike a few years ago. People bought the Hart story thinking Windsor was busting out with some more of the same!

But Toronto is known as "The Good" in Canada—not because it is, but because it so obviously thinks it is—and those newspapers with the headline weren't laid aside so fast after all. It was still a sensation to have a learned, apparently impartial scholar, say that a union had taken over a city—even figuratively!

The average Canadian probably isn't any more anti-union than the average American is, but there were a lot of people in Ontario towns that day who wanted to know whether the professor knew what he was talking about when he said such things as: "The older moral authorities must either accommodate themselves to the unions by accepting some of their ideals and co-operating with them or fight them tooth and nail long after Ford and Chrysler have stopped fighting and, in the case of Ford at least, have begun working with the unions.

"The Catholic Church gives every appearance of following the first course, of accepting and collaborating with unionism. Forced to choose between voting Liberal as the traditional party of the Church or voting CCF (the socialistic Co-operative Commonwealth Federation), as the unions are likely to urge, the Catholic trade unionist in Windsor has in recent years followed the unions' counsel to an extent, not sufficient indeed to make the election of CCF candidates certain, but nonetheless sufficient to show the Church authorities which way opinion is tending. As a result, many observers of Windsor politics, of all parties, believe the Church has been supporting the CCF in Windsor elections in recent years, and the voting figures are quite sufficient to show that it has not been actively opposing it."

Father E. C. Garvey, C.S.B., head of the philosophy department at Assumption College, Windsor, was among the first men interviewed to see if what the professor said about Windsor were true. Father Garvey said that Professor Hart would have been more accurate if he had said the unions were following the Church.

"The Church has been advocating the formation of strong labor unions in a very definite way ever since the encyclical of Leo XIII in 1891," Father Garvey said. "The Church has demanded that workers organize, and has declared that they have a moral obligation to do so."

*

REGARDING Professor Hart's statement that political observers feel that the Catholic Church has been supporting the CCF, Father Garvey had this to say: "The Catholic Church hasn't been supporting any political party in a definite way. A sound social philosophy in the Catholic Church condemns anti-social economic liberalism. Some Catholics feel that the tenets of the CCF represent a healthy reaction to economic liberalism."

The priest agreed that the union (UAW-CIO) was extending its influence through its activities outside the field of bargaining for wages and hours. It is the obligation of the working man to take part in the solution of problems that concern the municipality, he said. Only through organization can they fill this rôle, he stated.

"I approve of the work of unions in extending their activities, whether in the fields of economics, culture or welfare."

Father Garvey agreed that the group labeled by Professor Hart as the "best people" might be resentful of the increasing fields in which the union is working. But, like those of most sociologists, he suggested, Professor Hart's classifications were perhaps a "bit too neat."

Several observations of Professor Hart brought much sharper opposition from people all over town than Father Garvey had to offer. Among the more controversial statements of the professor were these: "There is no com-

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munity, worthy of that name, in the city of Windsor. There are only power groups which are, to varying extent and on various issues, in a pretty constant state of competition and at times of open warfare. These four power groups are (a) big business, as represented by Ford and Chrysler, (b) the Catholic Church, (c) the unions, (d) a somewhat miscellaneous group, which for the time being I shall call the local business group, though it could equally well be called the Chamber of Commerce group or 'the people who have always run this town,' or even 'the best people.'

"Any analysis of Windsor as a town must be built around the shifting inter-relationships of these four power groups. It will be noticed that no mention is made of a possible fifth group, the so-called general public. We omit any such group not, as might be the case in cities like Toronto or Vancouver, because, while there, it has no organization and is unable to make its presence felt; but because, in Windsor, it simply does not exist, even numerically. . . . In Windsor, it is the absence of any such fifth group that is largely responsible for the tensions and bitterness that are so noticeable in that town; there the conflicts between the four power groups are naked and overt, and not masked, as they are in bigger or less industrialized cities, by the presence of another mass of more or less neutral bystanders without any strong views on unions or labor."

★

THAT one and: "People in trouble, in a town like Windsor, used to go to a clergyman or to a local politician or a local charitable body; now they go to the union."

You can imagine that people all over town came up howling—many of them howling mad! Nearly everybody tried to get into the act!

There was widespread agreement that the professor had gone overboard when he talked about "naked and overt" conflicts between the four "power" groups. A lot of people said it was "nonsense" that the unions had taken over from the clergyman, politician, etc. They said that Professor Hart had exaggerated the situation out of all proportion.

Even the UAW-CIO finally felt it had to speak up and tell the professor he had overdone it. George Burt, director of the UAW-CIO in Canada, told the press: "Professor Hart's article is not going to be conducive to the continuance of the good labor and community relationships we have built up between management, union and other civic forces in the community."

The Windsor *Star,* which didn't like the Toronto *Globe* coming up with a headline story on Windsor which the Windsor *Star* didn't have, labeled the UAW spokesmen's remarks: "Burt Resents Try to 'Split' Windsor."

ALL IN ALL, the town was on its ear for a few days. But afterwards, when a few sociologists and others got away from the newspapers and back to the text, they began to find that the professor had written a very interesting and ground-breaking social study.

They found, for instance, that there was considerable merit in his approach to the job he tried to do. Too often it had been tackled by economists who knew all about figures, trends, cycles, etc., but next to nothing about human beings. Too seldom it had interested sociologists, and then they almost invariably went at it the wrong way; until Professor Hart went into the beer parlors and union halls frequented by organized workers, sociologists for the most part had been content to do in-plant research, studying workers as individuals instead of studying them in their proper social group.

The thing about unions—and particularly about the UAW-CIO—that caught Professor Hart's fancy was what the auto union refers to as "union counseling," that is, the services it renders its members out of the plant. It is in the rendering of such services that the union may step on some of the toes the Toronto sociologist noted sticking out here and there around the town. Professor Hart called this counseling job "welfare unionism."

Said he: "If the church and the state and the best people do not provide the facilities for help that the little man needs, he looks for it elsewhere, and he is increasingly finding it provided by the union hall."

It is intended as no reflection on the professor to point out that he seems to have been quite intrigued by the beer parlor Local 195 UAW-CIO, in Windsor, has in its basement. "Here the union member can drink his beer in much more attractive surroundings and among much more congenial companions than in the usual deplorable atmosphere of an Ontario tavern (and Windsor contains some of the worst hellholes of that type in the province—he said). Because of the restraints imposed by the presence of his fellow-workers, the average union member who uses the union bar is likely to drink less, enjoy himself more, and go to work in the morning in better shape, than he did before the union got its license. If from its Olympian heights, the Chrysler management has deigned to notice Local 195's bar, it should be pleased with it."

In such ways, he says, "the unions, by taking care of some of the community's lacks (the professor doesn't limit himself just to the bar; he discusses as well the union's starting and managing of co-operative stores, organizing educational classes, making short-term loans to indigent members, publishing a union paper, etc.), are to a noticeable extent rehabilitating the little man, the

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victim of the industrial system, and doing their share, or perhaps a great deal more than their share, to make him a more efficient person."

From this, he develops the point that "the welfare activities of unions must be judged as leading the union movement in a direction parallel at least to the interests of big business." That gets him into his observations about the present conflicts with some of the groups which he says the union is displacing—at least in part—in the town as far as the little man is concerned.

He concludes by saying: "There, within his union, he is finding his own ways of building a more satisfying social life; and when he looks out at the social chaos that is Windsor, he does not run for help to the Ford plant or the Chrysler plant, rather he calls upon his union to undertake the job of cleaning up that social chaos and rebuilding the community along more satisfying lines . . . what the Windsor evidence indicates is . . . that 'labor' or 'the worker' has now become 'the union,' a new and expanding social institution, and a social reform institution into the bargain."

That's what the man said.

Whether you live in Windsor or have never heard of it, there is plenty in Professor Hart's "Report" to merit your attention. For union counseling—or "welfare unionism," if you prefer that—is the coming thing in the labor movement. It may, in fact, even write a few headlines now and then.

Science and the Bible, II

Exploring for truth, faith and science converge in fundamental harmony

Achille Cardinal Liénart

FAITH and science has each its own *raison d'être*. They do not advance upon each other as if they were going to meet in deadly conflict; they are more like two roads converging on a single destination. Neither should demand the exclusion of the other. Rather, each must concede the other's dominion in its own field and freedom in its own methods. The Christian who is aware of all this can boldly approach the problems posed by the progress of science.

When we re-read in the light of modern discoveries the first chapter of Genesis with its account of the creation of the material world and life on earth, we notice that the Biblical account follows the essential lines of the scientific account, provided we do not concentrate on the minor variations between the two.

Scientists are certain that life in its development followed an ascending course, rising gradually from simpler to more perfect forms, until it reached its peak in the person of man with the gift of intelligence. Its progress, they say, was from matter towards spirit. But it is certainly remarkable that the Bible likewise narrates the story of creation in a series of successive stages (the six days) and in an ascending order, which, though it may not agree in all its details with the scientific account, nevertheless follows the same general lines: the plants first, then the fishes, the birds, the reptiles and beasts of the earth, and finally man.

It is true that the Biblical narration is not filled with details of space and time in a way comparable to the scientific account, but as we have seen, such details are incidental in the Bible. It puts the birds before the reptiles, an order that does not agree with the accepted scientific version, but the Bible does not pretend to the detailed accuracy of science.

But at least we should be constantly aware of this fact: these two different accounts are in fundamental agreement. For above all, if science has a right to be proud of having reconstructed a past which had no human witnesses, we should be equally astonished at the fact that the Bible, written more than three thousand years ago, without the help of any exploration of the earth, and without the faintest suspicion of the evolution of species, has also been able to give us the story of these unknown events in a parallel outline.

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Here we are certainly not in the presence of a legend, because the reason why legends in general possess a core of truth is that in their origin there was the remembrance of an actual experience. Then the popular imagination embellished this memory. But in this case no human remembrance was possible. Nor are we in the presence of a myth, cut from whole cloth to satisfy irresponsibly the natural curiosity that men have about their origins. If that were so, who would have dared to predict that this myth had the slightest chance

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of being right and of agreeing substantially with the then unforeseen discoveries of scientists?

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WHERE THEN did the Bible obtain information that was not yet acquired by human research? It could have come only from a primitive divine revelation, whose strangely mutilated traces can still be discerned in the cosmogonies of ancient peoples, and which is handed down to us in the Bible by the inspired writer in a literary form that is non-scientific but free from error. We are in the presence of a truth "given" by God's word, and that is why it agrees with the truth "acquired" by man's labor.

We are not obliged, therefore, to abandon the Biblical text in order to satisfy science, nor to reject science in order to preserve our faith. The only thing we must change is our way of interpreting the Biblical text. We must not be reluctant to broaden this interpretation in the light of scientific data, because we recognize the right of such data to participate in the solution of the problems of Biblical interpretation.

During the many centuries when the Bible was the only source of information on the origins of the world, it is not surprising that first the faithful Jews and then the Christians were in the habit of imagining that creation took place according to their literal interpretation of the text of Genesis. They did not take into account the literary form of the narrative, nor the sybolical character of its frame-work of the six days, nor the anthropomorphic features it attributed to God. For them it was the word of God, and it seemed perfectly logical to them to interpret it literally, especially since there were no scientific data available to open up their minds to another interpretation. But in view of their scientific knowledge and because the purpose of the Bible is not the teaching of science, their literal interpretation could be only tentative.

Now that science, on a foundation of facts, has opened our eyes to the views that Genesis had summarily indicated, the Christian remains faithful to his principles by accepting established facts and, in the light of them, modifying his interpretation of the inspired text. He admits, then, that God's creative work has been going on for hundreds of millions of years, and for that reason is all the more sublime.

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BUT IF evolution is a fact, how is it possible for a Christian to retain his firm belief in God the Creator? Even though scientists accept the evolution of life, man included, as a well-established fact, they themselves have not yet succeeded in evolving a complete explanation of this fact. On this point their theories continue to change and improve.

They have abandoned the older evolutionary theories such as Transformism, which claimed to be able to explain the fact of evolution by the simple mechanical interplay of physical forces and natural selection, because they ran up against the laws of heredity, which maintained a certain fixed pattern for the various species, and the discovery that it was not the strongest creatures that progressed at the expense of the others. Their research is now investigating the biological phenomena of mutation, which operate within the constituent elements of certain living cells and which involve hereditary organic changes. But the origin of these mutations still remains a mystery.

Even if scientists succeed in discovering this mystery and thus acquire an explanation for the fact of evolution of all known living creatures, we would still be left in the sphere of secondary causes only, we would still remain completely within the physical and biological order. Science cannot go beyond that. But we seek an answer to the deeper questions of this evolutionary life. Where did it come from? How did it acquire its power to evolve? Who gave it the direction that it took? How did it happen that it led up to man, and then, once it produced this intelligent being, why did it conclude its productive work?

Science does not answer. Nor does it answer our questions about the origin of human intelligence. For even when scientists have explained, by the evolutionary process, the formation of a brain sufficiently developed to serve as the instrument of thought, they still have not explained, by that process, the deeper mystery of the origin of human thought in that brain. Human thought, which is immaterial, cannot be born from the material; they are simply not in the same order. Thought is the product of a spiritual soul, which man must have received from outside himself, from a spiritual source. And here, of course, our conflict is not with science as such, but with a philosophy that is completely materialistic.

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FAITH, therefore, can answer these questions freely and authoritatively. The Christian has the right to preserve intact his belief in the doctrine that whatever exists is the work of God the Creator. God is the author of the material world and its laws, these same laws that science is slowly discovering. God is the author of life. All the different species of living creatures received their origin from His will.

And what appears to the scientist, who is concerned only with observable changes, to be an evolution from one species to another, is due, directly or indirectly, to the divine creative action. God

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is the author of human thought. He created man by uniting a spiritual soul to a body, even though that body might have evolved from another species. If evolution ceased at this point, the reason is that God had completed His plan in the order of nature, and set out to accomplish another and even more beautiful plan in the order of grace. And so faith in turn contributes its share of wealth to our knowledge of truth.

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Furthermore, the animal origin of the human body is not an argument against the dogma of original justice and the preternatural gifts of the first man. If primitive humanity appears to have been physically very close to the animal world and but slowly to have acquired the perfection of its human features, the reason is that it began to be human only at the moment that it received a spiritual soul. Since it was God who gave it a soul, why could He not have created that soul in the state of original justice and granted it the additional gifts of the preternatural order? It is true that we are astonished when we learn that such privileges were given to a human being still in the process of evolution rather than to a man who left the hand of God endowed instantaneously with all his physical perfection. That, however, is a completely subjective reaction and does not matter. This question of God's creation of the human soul rightfully belongs only to the province of faith. God's word is its guarantee, and the Christian should not fear that science will ever demonstrate the opposite, because this issue is outside the province of science.

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FINALLY, what about the Christian doctrines of the hereditary transmission of original sin to all men and the universal redemption of sinful humanity by Christ? Are not these in danger? No. In the present stage of science there is no real difficulty on these points. It is true that certain scientists claim that humanity did not derive from a single pair, but from different stocks that appeared on earth in a number of different places. And it is true that this "polygenism" seems to contradict our doctrines of original sin and redemption. But it is not enough that such *theories* be constructed for a real problem to be posed; the *fact* of the original plurality of the human branches would first have to be established and proved. But that is not the case. Not at all. On the contrary, many scientists today reject polygenism as devoid of any solid foundation in fact; instead, they defend "monogenism" (the original unity of the human species) as much more scientifically sound.

Since this is the case, we should avoid discussing prematurely doctrinal problems that the advance of science does not bring up and perhaps will never bring up. Moreover, it would be foolish for us to claim that we can supply science beforehand with a definite solution to such a problem, because no one can hope to solve a problem correctly without knowledge of its exact and concrete data.

The only attitude that befits a Christian at this point is to wait until science has decided authoritatively. For our part, we can await that time fearlessly, preserving unquestioned our belief in the existence of original sin in all men and the fact of universal redemption. For these truths belong rightfully to the province that faith alone rules, the province where science is powerless to countermand. The most that science could do would be to set before us well-established facts, which might introduce difficulties, and thus lead us in this question, as in that of creation, to a more perfect interpretation of God's word.

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BRIEFLY, then, science and faith are in agreement, provided we make a clear distinction between them and seek from each only what rightfully belongs to its field. "Concordism," which claimed that it found in the Biblical text the equivalent of the discoveries of science, was wrong because it did not make a clear enough distinction between the two disciplines and their respective techniques. But to distinguish them does not mean to separate them.

"Modernism," which put such a gulf between science and faith that what was false for the scientist or historian could be true for the believer, and in a purely subjective way at that, erred by pushing the distinction between science and faith too far. The Christian refuses either to mingle indiscriminately these two sources of human knowledge, or to separate them irrevocably, or to set them in conflict with each other.

On the contrary, the Christian realizes that each contributes in its own way to our knowledge of the one only truth, and that these two are so closely joined that the advance of one means the advance of the other. His confidence in the power of God's word to open up fields of knowledge that lie beyond his reason does not diminish his respect for the power of human reason (which is also a gift of God) to discover, through science, the material world, and through philosophy, the Author of this world. Therefore, he gladly submits his mind to the discipline of advancing along these two roads that converge on an ever more thorough exploration of truth, because he is convinced that between the two there is a fundamental harmony.

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The Labor Movement

John L.

WHEN, a younger man, I used to read in history books that no legislation came out of a given session of Congress, I found it difficult to believe.

It seemed to me then that the conclusion simply could not be true. I had heard, of course, of the do-nothing kings of France. Democratic and bourgeois prejudices received the judgment on the kings. The same prejudices rejected the judgment on our Congress. It is possible that romanticists triumph over experience; but only fools deny it. I have lived under the 80th and 81st Congress.

The present Congress has inherited the Taft-Hartley Law, and seems, like a civilized but jealous husband, unwilling to kill it or to make friends with it. It is not certain that it has a mandate to repeal it. It seems to operate in the belief that facts do not have to be faced, but can be compromised with. In practice this means that the labor movement is to make concessions to what is called practical politics.

This, in turn, presumes the existence of a labor movement. Mr. John L. Lewis continually reminds us that this presumption is false. There is no labor movement in our country. There is merely fragmentation.

Out of his deliberate silence and obscurity, Mr. Lewis has come this past week, heaving his umbrageous discontent across all labor relations. In James Joyce's wonderful phrase, "The barometer of his emotional nature seems set for a spell of riot."

Few men have talked or written about Mr. Lewis with either intelligence or emotional restraint. His very name is a conversational gambit calculated to stir up strife. Affections are held together in many places by treaties of silence about him.

Labor leaders, once his friend, look over their shoulders for him in the lonely night much as Sherlock Holmes must have done at the mention of Moriarty. I know otherwise sane men who hold him wholly responsible for the Taft-Hartley Law. I remember how during the war my Communist friends shared their frenzy at his name with the NAM, and called him traitor because he did not take seriously the no-strike pledge. Both their houses swore a plague on him.

Mr. Lewis' restless spirit and measureless vanity refuse confinement. He could not bide leadership of the CIO or equality with the barons of the AFL. He has not only not trained future leaders of the Mine Workers' Union; he has literally kept out of jobs those ambitious for leadership.

He has demonstrated over the years that one of his ideas of power is that it presumes complete obedience to those who hold it. Any other conception of it seems to him to signify infirmity. To Mr. Lewis the man who coined the phrase "primus inter pares," was an idiot. He is, indeed, in American life in constant defiance of Shakespeare's warning about vaulting ambition o'erleaping itself. It is odd that he once compared himself to Saint Francis. It invests him, I think, with the grace of humor.

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IT IS CLEAR that he has long nourished the idea of a single and united labor movement with himself as its head. It is clear that whatever else sustains him in his loneliness this dream is not it. For whatever else he manages to achieve this he will not achieve. This now he must know. He has been grievously wounded in his vanity and pride. And he has been led into treating with incredible contempt leaders in the CIO and AFL. He has even gone so far as to write a note of disaffiliation to William Green on scrap paper. He acts as one used to issuing ukases from some palace. But royalty is usually regarded as a thing accompanied by grace and good manners. The phrase "noblesse oblige" imparted to royalty certain obligations. But Mr. Lewis lacks grace and the royal phrase is no part of his understanding of power. He must understand intimately Napoleon's seizing the crown from the Pope at Notre Dame. It is a thing he might have done himself.

For he is an upstart in the sense that Napoleon was. And yet he is native American in this: one, perhaps the last, in a long line of men who scratched and fought their way to power—Fisk and Gould and Vanderbilt, for instance; men whose sole obedience was to themselves. And he has been in the company of men like him, though less brilliant, with whom he had to fight and claw and bargain and outwit; men who were managers in the coal and steel industry. But they were always willing to let him go down stage while they remained in the wings. For they were less competent than he and they lacked his bravura. Not only were they wanting in his eloquence; they did not need it. Because Mr. Lewis was always in the position of initiating action and could always, alone, be shown to be responsible for its consequences. Moreover they held their jobs by different warrant and to different purpose. Their job was to prevent collective bargaining. His was to obtain it and advance it. With them was the whole force and power of the state, which was in truth their executive board. And if these visible aids were theirs, they could not simultaneously be his. Only with the coming of the Wagner Act did these inequalities disappear, and these conditions to his warfare cease to exist.

Yet in one essential Mr. Lewis differed from the long line; from the Goulds and Vanderbilts, the industrial magnates and the business barons. They were responsible to profit and the takers of profit. Greed as well as power characterized them.

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BUT, HOWEVER ill or well he has carried out his responsibilities, Mr. Lewis was—and is—obligated to men and the welfare of men who cannot express their desires and their despairs. They are men who live always in the presence of a hundred dangers—dangers from rock and coal, coal cars and electric wires, and dust.

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They are men who know the danger and are contemptuous of it and yet afraid. Afraid like the miners in Centralia whose local union secretary wrote to Governor Green in 1946. "In fact, Governor, this is a plea to you, to please save our lives, to please make the department of mines and minerals enforce the laws at the No. 5 mine of the Centralia Coal Company."

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These are men led badly or well by Mr. Lewis—men who feel trapped, as all of us must feel trapped, in one way or another, in our generation. They are this kind of men. (I am quoting from John Bartlow Martin's article on Centralia in *Harpers* for March, 1948).

"At a table in a corner a couple of miners are arguing quietly, and behind the bar the lady bartender is listening sympathetically to a lady customer whose husband is always crabbing about what she cooks. The young miner says, "Sometimes I'd like to leave for good. But where'd I go? I don't know anything else. I don't like mining. It's not really life," and he laughed shortly. "I don't know what in hell you would call it. Well, it is life, in a way too. I just wish my life away, when I go below I just wish it was tomorrow. Wish my life away, and I guess the others are the same way, too."

There is often a disproportion between the words and deeds of Mr. Lewis, and he has used disorders of this kind for grandiose works like: "There is too much blood on our coal." He has used them as occasions for personal attacks, as he used the Centralia deaths against Mr. Krug. He has called at least one strike by what Justice Goldsborough called "a wink and a nod." He has used the strike against Mr. Krug to prevent the appointment of Dr. James Boyd.

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THE motives of Mr. Lewis, a complex man, are, like the motives of all men, mixed. Yet recent attacks by him on Messrs. Murray and Green for alleged betrayal of the cause of workers seem to me as much grounded in fear as in ignorance. Mr. Lewis is afraid of the proposed seizure clause in the labor act. Any strike of his would be called a threat to national safety. Therefore the Government could seize the industry and in substance, Mr. Lewis and his miners could not strike at all. But the strike is the ultimate weapon of the miners. Through it, or through threat of it, Mr. Lewis has brought mining standards to their present status.

The Southern Coal Operators told Mr. Lewis that the industry is in a slump. Yet they proposed that miners work a half hour more each day; that they take lunch at their own expense. It is the position of the union that this would mean a loss of .85c a day. There is serious disagreement about the status of the welfare and retirement fund.

This is the background of the "stabilizing period of inaction" now declared by Mr. Lewis.

Congress debates whether it shall have seizure or injunction in its new labor bill. Enemies of Mr. Lewis and of labor will use his new tactic as an excuse for harsh labor legislation. They would have favored harsh legislation in any event.

Meanwhile, John L. Lewis thinks of his miners, himself, his place in history. Meanwhile his miners are obedient to him, for his is a strange kind of leadership and power to which the obedience of the miners is not an uncritical, but an immediate and an enduring tribute.

FRANCIS DOWNING.

Communications

TVA and Questionnaires

New York 18, N. Y.

TO THE Editors: James Rorty's article in the June third issue is hardly complimentary to The Psychological Corporation. It might be characterized as unfair criticism, if there were any evidence that Mr. Rorty considered all the possibilities in the questions which were asked about the TVA in the April 1949 Psychological Barometer.

The questions cited were not paid for by any client. They were inserted in the questionnaire for experimental purposes. They were designed to determine what changes in attitude would occur during the course of a series of questions. The results, which we would be happy to show you, convinced us that such a series does have some effect. Similar experiments have been conducted regularly by The Psychological Corporation throughout its existence. It was among the first to point out the weakness of public opinion surveys inherent in the nature of the questions asked. Other experiments have been conducted recently and more are planned. When we have assessed the results, we will publish them.

The questions referred to in your article were asked of 2,500 people selected at random all over the country. Another 2,500 were asked only two questions—question 18 and another not cited—without the intermediary questions. This was part of another experiment the results of which were inconclusive.

The suggestion that the asking of the questions was a propaganda device is not quite tenable. Consider the number of respondents, and it is obvious that as a propaganda device, if that had been the intention, it would have been a ridiculously feeble effort.

The Psychological Corporation is a profit-making organization. We number among our clients many of the largest and most reputable firms in the country. For these clients we perform various professional services, including marketing research, and it is our continuing goal to perform such services in a manner to reflect credit upon this Corporation and the profession of psychology.

Effective advertising is economically a necessary activity. Mr. Rorty may, as is his prerogative, object for esthetic or social reasons. His crusading zeal, we believe, has in this instance carried him somewhat beyond the area of impartial criticism and informed analysis.

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We can cite the apparently intentional omission of one question of the series, the incorrect statement that Dr. Kornhauser is currently a director of the Corporation and the insinuation that interviewers of The Psychological Corporation are not paid as well as interviewers generally. However, our major concern in writing you was to obtain suitable publicity for a statement of our position on the TVA *questions*.

GEORGE K. BENNETT,
President.

National Health

Baltimore 7, Md.

TO THE Editors: In a letter to the editor in the June 11th issue of THE COMMONWEAL, Theodore Stuckert, M.D., writes that, "He who pays the doctor directly has the most influence over him." Does this mean that the patient-doctor relationship has as its synonym the creditor-debtor relationship? When the sick give themselves to the physician to be healed and he with his hands and mind cares for them, is their "personal" relationship—the meeting of two with immortal souls—destroyed if the compensation is not by the same means as that between grocer and customer?

Dr. Stuckert is rightly concerned with the recruitment of fine people for the medical profession. But is the choice of this vocation—the way in which one will give back his talents to the Lord—best determined by its economic advantages and the technique of reward?

Admittedly administrative problems may be insurmountable in all public health plans. These difficulties ought not to confuse the values which must guide the high vocation of the physician. Thousands of G.I.'s are being educated today by teachers who do not receive a direct payment from their scholars. This involves extra paper work and administration. It has not, however, killed the "personal responsibility" of the teacher. If any have lost this responsibility, then they need our prayers, as do all professional men who abandon the trust given to them.

EDWARD GARGAN

Anti-Semitism

New York, N. Y.

TO THE Editors: That it is heartening to see a document as simple and as self-evident as the Ten Points of Seelisberg published in THE COMMONWEAL gives an idea of what we have been made to expect of Christians when it comes to the Jewish problem. The last cold-blooded mass murder of six millions of Jews has shown that not only is it impossible to get a Christian reaction from Christians, but it is far too much for them to be human. Two thousand years partaking of Him Who came as a Jew and not only the Ten Points of Seelisberg have to be formulated but you can look around with a magnifying glass for the Catholic publications which are going to reprint them.

CLAIRE HUCHET BISHOP

Catholic International News

Austria's Christian- and Social-Democrats

BY STARTING debate on a bill concerning the national elections to be held in the fall, the Constitutional Committee of the Austrian Legislature has given the signal for the beginning of the election campaign. There have been many indications that relations between the country's two leading parties, the Austrian People's Party (Christian Democratic) and the Social Democratic Party (Socialist), are cooling off rapidly.

Although the People's Party has had a majority in the Legislature, it has shared political power with the social Democrats. In the Cabinet, the Chancellor, Dr. Leopold Figl, is a member of the People's Party, the Vice Chancellor, Adolf Schaerf, a Social Democrat. The Cabinet consists of 8 People's Party members, 7 Social Democrats, and 2 "non-partisan" experts. The Upper Chamber of the Legislature (Senate) is made up of 27 People's Party members and 23 Social Democrats, while the Lower Chamber (House of Representatives) numbers 85 People's Party members, 76 Social Democrats, and 4 Communists.

Most observers agree that during the past four years the cooperation between the People's Party members (Christian Democrats) and the Social Democrats has been in general both fair and successful. It is obvious, however, that both Christian Democrats and Social Democrats are looking forward to a time when one of them will be in the Government, the other in the opposition.

The forthcoming elections are of special significance because almost one million persons will be added to the voters' lists. 450,000 of these are former Nazis who were disfranchised in 1945, but have benefitted from an amnesty allowing them to vote again. (Only about 50,000 former Nazis will remain permanently disfranchised.) Another 200,000 Austrians who were prisoners-of-war at the time of the last election are expected to be at the polls this time. A third group of "new" voters consists of more than 300,000 young men and women.

Almost all observers agree that the Communists, who obtained 4 seats in the Assembly in 1945 and whose votes constituted 2.5% of the total throughout the country, and 6% in the city of Vienna, will lose rather than gain in votes. Since Communists, for practical purposes, do not count in the elections, the question of a "fourth party" is of special significance. Such a party, which would require a license from the occupation powers and the Government, would probably be a party of former "little nazis" and pro-German elements. To a certain extent, it would be bound to be a continuation of the pre-Nazi Greater Germany Party, which used to poll more than

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10% of the Austrian vote after World War I. At present, the People's Party opposes the idea of licensing a "fourth" party, while the Social Democrats favor it.

When discussing the forthcoming elections, leaders of the People's Party show great confidence of victory. The party is organized in such a manner that the three principal groups of voters, farmers, workers, and small businessmen and craftsmen, have adequate representation. The farmers are represented by the "Bauernbund" (Farmers' League), headed by Chancellor Figl; the workers by the "Arbeiter- und Angestelltenbund" (League of Workers and Employees), headed by the Minister of Economic Affairs, Dr. Peter Krauland. The businessmen have their "Wirtschaftsbund" (Economic League), headed by former Cabinet Minister Julius Raab. Tensions between these groups are frequent, but party unity has never been seriously endangered.

The Social Democratic Party has been much more moderate in the postwar period than it was following World War I. There is a leftist faction in the party, headed by Edwin Schaerf (not to be confused with Vice Chancellor Adolf Schaerf, Chairman of the Social Democratic Party), but it has little influence. The overwhelming majority of the Social Democratic Party is strongly anti-Communist. (Vienna, 6/11—CIP.)

Bavarian "Christian"-"Social" Split

HERR JULIUS ZIRKELBACH, Member of the Nuremberg City Council and Chairman of the Committee of Christian Socialists in the Social Democratic Party, has announced that he is resigning from the Social Democratic Party group on the City Council. He gave as his reason that "there has been increasing hostility against the Church and all ecclesiastical institutions in the Social Democratic Party." Herr Zirkelbach, who is a prominent Protestant, has also announced that he will apply for "guest membership" in the Christian Democratic group of the Nuremberg City Council.

The case of Herr Zirkelbach is typical for a number of Protestants and Catholics who joined the Social Democratic Party because they sympathized with its economic and social program and disliked the "Christian" label of the Christian Democratic Union, the other of the two leading political parties in Germany. The Social Democrats, a majority of whose leaders are known to be atheists or agnostics and whose party was openly anti-Christian and anti-religious in its early days, had demonstrated a greatly changed attitude towards religion when they reorganized in 1945, after the end of the Nazi regime. Recently, however, the Social Democratic Party has shown a tendency towards returning to its Marxist and materialist origins.

Major differences of opinion came out during the discussions of the school problem throughout Western and Southern Germany. The Social Democrats almost everywhere opposed the right of parents to determine the kind of school which their children are to attend and advocated a complete State school monopoly. (Munich, 6/9—CIP.)

The Stage & Screen

Yes Is for a Very Young Man

IN A SENSE it is almost impossible to attempt a review of this New York premiere of Gertrude Stein's last play without a copy of the script in hand. For the *production by* "Off Broadway, Inc.", a young group operating for the summer at the Cherry Lane, there is everything good to say. Their work seemed to me serious, capable, and in spots highly talented, but it is essentially the play which catches one short; for here, one is confronted with a Stein committed to some logic, no music, and, one supposes, to fact, rather than art.

In an undated note appended to the program, the author compares life in France under the German occupation to stories she had read and heard of our own Civil War. The outcome is a play depicting the occupants of a small village in Savoy, in particular an American woman in league with the Maquis and a divided French family including a young wife and her relatives pledged to the policies of Pétain; a husband actively involved in the Resistance; and a young brother-in-law engaged only in affirming everything. This "very young" hero is evidently Miss Stein's chief concern. He is occupied chiefly in the scheme of "persisting"—just that and no more. When his class is called to go to one of the work-camps in Germany, he goes along willingly enough, works well, so well, in fact, that in a year or so he is given leave to come home. By this time, the tide of the war having changed, he then decides to affirm something else, and at the final curtain we see him cheerfully going off to join the Resistance and to operate on a different side.

In her program note, Miss Stein says, ". . . I want the audience to realize that French families were divided as our American families were divided in our Civil War and even in our Revolutionary War, and it is complicated and simple, and I hope it will make you feel the French as they really were during the long years of the occupation." This is certainly a laudable plan, but if it were honestly Miss Stein's chief purpose, one wonders why she chose to title her piece as she did, and why she should have given over most of it to a character whose motives are as slippery as they are proved. As for the familiar syntax and the usual wholehearted humor which is the general signature of this author's work, there is no evidence in the play. The first act is indeed woefully repetitious, but even this mannerism is subsequently dropped and the result is not startling in any degree. In fact, I think it a pity the business should have been produced at all.

It does, however, introduce what looks like another earnest young company off the big street. Kim Stanley is delightful in the role of the Young Wife, and I thought Anthony Franciosa and Beatrice Artur handled their parts admirably. Edwin Wittstein's sets suited the tiny stage exactly. (*at the Cherry Lane*) KAPPO PHELAN.

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How These Boys Do Cut Up!

WE HAVE several new comedies this week in which our so-called heroes don't act their age at all; in some of them neither do the heroines. But as long as these boyish and girlish antics prove amusing, we can overlook their out-of-age behavior.

It never seems to dawn, however, on the chemistry instructor in *"It Happens Every Spring"* that his actions, which give the picture its main and practically only point, are really quite unethical. He discovers a liquid that is wood repellent; and he puts this liquid to strange use. Through a little conniving he becomes a pitcher on the St. Louis ball team, and then manages to throw a ball that no bat can hit. The baseball stuff in this movie is quite funny, and Director Lloyd Bacon uses it for every ounce of humor that can be got out of the situation; Paul Douglas is a delight as the catcher who is more than a little befuddled by the number of games won by pitcher Ray Milland. The other circumstances of this fanciful comedy, however, are a little strained. The romance between Milland and Jean Peters, whose father (Ray Collins) doesn't approve of sports, is rather luke-warm; and one wishes that the entire cast were given more opportunity for cracking wise. Baseball fans, unless they are squeamish about the ethics involved, will get some good laughs out of Milland's feats with this chemical-treated ball.

Red Skelton clowns to his heart's content in *"Neptune's Daughter,"* a big, lush technicolor musical that needs every bit of humor it can get to overcome some of the picture's bigness and lushness. The plot, as in most musicals of this kind, has less color than the decorations and involves a company manufacturing bathing suits, a South American polo team and several cases of mistaken identity. While Esther Williams is swimming and winning Ricardo Montalban, who plays polo and dances, Betty Garrett is making passes at Red Skelton. Most of the confusion comes out of the fact that Red is a masseur, not a polo player. Some of the jokes brought on by this mistake are more risqué than funny; however, Red and Betty do keep the story from sagging too heavily. The production numbers are handsome; Xavier Cugat is on hand with his orchestra and some lively rhumba rhythms; and the film's best tune, "Baby, It's Cold Outside," is already on all the hit parades. In other words, *"Neptune's Daughter"* is cool, colorful and clearly designed for the midsummer-tired business man.

Bob Hope, in the title rôle of *"Sorrowful Jones,"* has more opportunity than ever before to project a character other than Bob Hope; and he handles his assignment well. Bob portrays the stingy, Broadway bookmaker, from Damon Runyon's story, who suddenly finds himself the guardian of a little girl left with him as security on a twenty dollar bet. This is the story, you may remember, which started Shirley Temple on her career; at this sitting it is a little difficult to tell if Mary Jane Saunders, who now plays the rôle of this Little Miss Marker, is going to have a similar meteoric rise; but in any case she's cute without being objectionably coy; and her scenes with Bob and Lucille Ball (the doll who has a yen for Bob) are funny and at times quite touching. Sidney Lanfield's direction of this comedy is rather static and talky, but the talk has such amusing Runyon patter that one doesn't object too much to the lack of action. Of course, there is some action when these typical Runyon characters (the cast also includes William Demarest, Bruce Cabot, Thomas Gomez) swing into a Runyon row. It is interesting to see Hope playing a more exacting part; in any case, he cuts up good.

Abbott and Costello cut up all over the place in *"Africa Screams,"* a take-off on all animal pictures, particularly those with treks to the Dark Continent. They are assisted by the fighting Baer brothers who push their weight around a great deal, and by Hillary Brooke, Shemp Howard and such real hunters as Frank Buck and Clyde Beatty. The slapstick comedy is pretty obvious with lions and cannibals and diamonds participating. If you enjoy Costello's brand of humor as much as I do, you'll get some hearty laughs out of the film. Lou's inconsistencies as a hunter are covered by the explanation that he was scared by a piggy bank when he was a baby.

PHILIP T. HARTUNG.

Of Note

Segregation in South Africa

THE MAY issue of the *Catholic Times of South Africa* (227 Louis Botha Avenue, Orchards, Johannesburg) carries a feature article on "South African Racial Policies" by Finbar Synott, O.P. The author makes a distinction between basic and inalienable human rights, which he calls Primary, and those which are "conceded as a general right of man by the existing social system." Even these Secondary Rights, of which the natives are likewise deprived, "must be progressively conceded. . . ." Here is the critique Father Synott makes of the existing policies in South Africa:

> As regards the Primary Rights, de facto the color groups do not always get an equal opportunity before our law courts. Their earnings are often starvation earnings. They have practically no opportunity of attaining to ownership or other positions of social responsibility that could develop social abilities. And their will is hardly consulted at all in government. In so far as this is largely an effect of the segregation system itself, which prevents their having the economic strength and organization to protect their rights, it is a serious evil in the system, and one against which every Christian is bound to act vigorously in his capacity as a voter for, and so in a way a controller of, his elected representatives. The same applies to the progressive provision for Secondary rights. But most of all, is any Christian, following this policy, bound to protest and to act against the labor migration system which has been forced by the segregation policy, and

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is almost but not quite necessary to this policy.

The basic assumption upon which the scheme has been worked to date, namely, that men have not necessarily the right to ordinary circumstances of family life at their work (particularly in the compound, hostel and domestic servant system) is so seriously against the Natural Law and the Divine Law, and has had such diabolical influence on the morals of the African to date, that any Christian fitting himself into this policy would be obliged also to struggle with it on the question of migratory labor.

Finally, since religion also obliges us to common honesty, a Catholic accepting this policy would be obliged to question its ultimate outcome from time to time. What is visualized? Equal rights finally or not, and what means are being taken to work towards them at a reasonable speed?

It must be the intention of this policy, if it is to be morally acceptable, finally to allow all civil rights recognized by the society to all persons of equal social qualifications without arbitrary restriction on grounds of color. However long the period of "trusteeship" for the segregated races visualized, an end to it must also be visualized and worked for at a reasonable speed, and public opinion educated accordingly.

The Society That Is Needful

IN HER eloquent tribute to Peter Maurin in the June issue of *The Catholic Worker* (115 Mott Street, New York 13, N. Y.) Dorothy Day tells of the way he bore the infirmities of his later years and of his simple death and burial. And touching on the lessons of Peter Maurin's teachings and his life, the author makes this observation, among others:

> Which brings me back to some of the criticisms, the most strange criticisms made of Peter—that he neglected the things of the spirit, that he was always thinking in terms of the social order. "Only one thing is needful, Peter," I heard one of his critics say brightly to him one day. But Peter never saw affronts.
>
> "We need to make the kind of society," he said simply, "where it is easier for people to be good."
>
> . . . .
>
> Yes, he talked of these material things. He knew we needed a good social order where men could grow up to their full stature and be men. And he also knew that it took men to make such a social order. He tried to form them, he tried to educate them, and God gave him poor weak materials to work with. He was as poor in the human material he had around him, as he was in material goods. We are the offscourings of all, as St. Paul said, and yet we know we have achieved great things in these brief years, and not ours is the glory. God has chosen the weak things to confound the strong, the fools of this earth to confound the wise.

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Is Esperanto a Cure for Babel?

WILLIAM SOLZBACHER

IN HIS FIRST report as President of the Rockefeller Foundation, Mr. Chester I. Barnard emphasized that "the structure, utilization and translation of languages, the basic essence of communication between groups and peoples, must be improved as a prerequisite for solving the problems of modern society." Thus far, he said, the most universal language is mathematics, while some approach to universality has been made in physics and chemistry and the more abstract branches of biology. "More and more it is coming to be understood," he stated, "how fundamental the faults and limitations of communication are to the ills of human society. Misunderstanding and lack of understanding breed fears and hostilities in even small and intimate groups. Conversely, good understanding based upon intelligible communication is the first step toward cooperation."

While the problem of "understanding" and "communication" is undoubtedly more comprehensive than the problem of language (the confusion of ideas in this world being even greater than the confusion of tongues), the need for a common means of understanding, a world auxiliary language or Interlanguage, is self-evident. Bill Cunningham stated this in the Boston *Herald* in these simple words: "There can never really be one world until there's one language—one working language that the people running the world can all speak, write and understand." His colleague in journalism, Bob Considine, put it even more concretely: "My advice to the peace-keepers—'Lernu la interlingvon Esperanto' . . ."

"Oh yes," someone may say at this point, "I have heard of Esperanto. It is some kind of an artificial language that has been around for a long time but apparently has failed." Such a statement contains several fallacies. Esperanto is not much more "artificial" than modern Bulgarian, modern Norwegian, modern Hebrew, or even High German. It is a constructed Interlanguage, based on the elements of the most important Western tongues, regularized and streamlined to such an extent that it is at least ten times easier to learn than any national tongue while being capable of expressing ideas and opinions with perfect clarity and precision. In chronological order, Esperanto was the seventh language which I began to learn. It was the first—after my mother tongue—which I was able to speak fluently and write correctly.

Esperanto is being used to a considerable extent in many fields of human endeavor. That it has not yet been adopted universally is due to a number of reasons, including the "linguistic imperialism" of many nations and the inertia which is an obstacle to many useful innovations. Esperanto has been in existence for 60 years, in practical use for about 45 years. The metric system, with its undeniable advantages, has been in existence for more than 150 years. The United States and Great Britain have not yet come around to adopting it and are still clinging to their anachronistic inches, gallons (which are not even the same in the US and Canada) and ounces (which may be "avoirdupois," "troy," or "fluid" ounces).

★

DESPITE many obstacles, the demand for the wider use of Esperanto has been growing rapidly. A petition requesting the United Nations to "give urgent and serious consideration" to the claims of Esperanto "by encouraging its teaching in schools where teachers are available, and developing its use in travel, international commerce, and correspondence," was signed by organizations totaling more than 15 million members as well as by more than one million individual endorsers, including the President of France, the Prime Ministers of the Netherlands, Austria, Czechoslovakia, and Poland, and 289 members of various national legislatures.

Esperanto literature includes more than 7,500 books in and about the language. About 120 Esperanto magazines are being published regularly (among them the *American Esperanto Magazine* in New York). More than 800 international Congresses and Conferences have used the Interlanguage successfully. About 170 short-wave news broadcasts in Esperanto are now scheduled every month, from Prague, Paris, Sofia, Bern, Stockholm, Vienna, Warsaw, Munich and Belo Horizonte in Brazil. Most of these broadcasts are government-sponsored and many have a definite "propaganda" flavor. But the steadily growing list of these broadcasts illustrates that Esperanto is a good means of spreading information on a worldwide scale. There are now many uses of Esperanto in science, commerce, travel, education, and the labor movement.

★

ESPERANTO is also used for religious purposes. More than 40 international Catholic Conferences have transacted all, or most, of their business in this language. Having attended 7 of these, in 7 different countries, I can testify to their effectiveness. Catholic literature in Esperanto includes a dozen prayer books and hymn books, half a dozen Papal encyclicals, Papini's "Life of Christ," Cardinal Wiseman's "Fabiola," Sienkiewicz's "Quo Vadis," three dozen large volumes on dogma, apologetics, etc., and several hundred pamphlets.

An International Catholic Information Office (IKI), started in the Netherlands in 1934 for the purpose of giving information on the Catholic faith to non-Catholics, has corresponded in Esperanto with about 1,400 inquirers in 51 different countries and has been instrumental in bringing several of them into the Church.

May I mention in this connection that I am now corresponding in Esperanto with an outstanding Japanese scholar who considers becoming a Catholic. I used to correspond in the same language with a Russian Orthodox Archpriest in the South of the Soviet Union who was greatly interested in the Catholic Church. Those with whom I corresponded at various times in Esperanto

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included three Catholic Bishops (in Czechoslovakia, Rumania, and China).

Four Popes have given their blessings to the Catholic Esperanto movement. The Holy Year Committee in Rome has decided to issue several of its publications, among them the Pilgrim's Handbook, in Esperanto as well as in other languages.

Catholics promoting the use of Esperanto are following the request of Pope Pius XI to "use Esperanto for the spreading of the Gospel," and believe in the prediction of the late Cardinal Van Rossum, Prefect of the Propaganda Fide Congregation, that "Esperanto will render great service to the Church."

Books

To Be A Pilgrim. Joyce Cary. Harper. $3.00.
The Sons of Noah. Negley Farson. Harcourt. $3.50.

JOYCE CARY, who has written nine novels and three books with political themes, has made an impression lately on several local reviewers. The receptions given to the recent publication of two of his novels indicate the presence of a new power in the field of English writers.

Cary's initial attraction is his ability with narrative and characters (he was born in Ireland). He is not concerned with revelations or protestations or messages, so that some of his popularity must be the result of this difference from the current trend. To the story he adds a real, eco-

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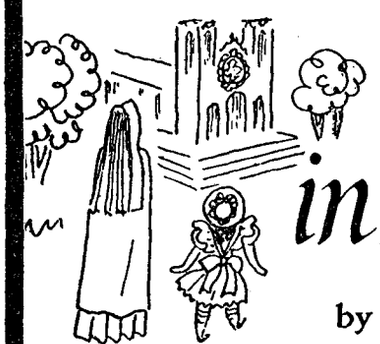

I Hear in My Heart

by CONSOLATA CARROLL
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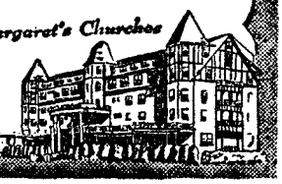

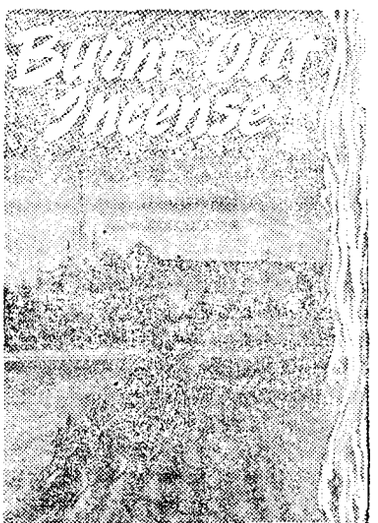

Burnt Out Incense

By M. Raymond, O.C.S.O.

Why do so many men join the century-old Trappist Monastery in Kentucky? What impels them — these doctors and farmers, lawyers and carpenters, ex-G.I.'s and poets — to offer themselves as incense to be burnt out in the service of God.

The author, himself a Trappist and writer of such well-known books as "The Family That Overtook Christ," "Three Religious Rebels," etc., has written this book in answer to this provocative question.

Here is a moving history of the American epoch in the Saga of Citeaux — the founding and growth of Cistercian life in America — a vivid affirmation of the principles and force that motivate these men, and of the faith that built this monastery.

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nomical, but sometimes ordinary treatment of words. The absence of participation in the under currents in the book, the lack of nuances detract from the over-all sense of reality.

This book is the story of Tom Wilcher (the title is the line of a hymn he used to sing as a child), an old, unbalanced, retired lawyer who has been placed in his niece's charge and brought to his old family house after it becomes known that he wishes to marry his housekeeper, a woman of few scruples about the sixth and seventh Commandments.

Ann, the niece, is a doctor, and according to Wilcher, has the noxious habit of categorizing all things by means of "Viennese boxes." For all her scientific detachment she falls in love with nephew Robert when he arrives at Tolbrook, sleeps with him, marries him, and breaks with him when he begins to sleep with someone else.

These actions disturb Wilcher and prompt the alternate reflections about the current situation and the past history of his family which form the matter of the book. His sister, Lucy (Robert's mother), was a violent, imperious woman who left home to join a vagabond religious cult of Benjamites and marry the ugly preacher, Puggy Brown. His elder brother, Edward (Ann's father), won quick fame as a politician by his personal appearance and easy manner. He lost position because of apathy toward political problems, financial responsibilities and orthodox morality. Bill, the other brother, was a sentimental, muddling soldier, the least assertive of the Wilchers, and certainly the most patent exemplification of a type.

Cary reveals, by indirection, an old man's romantic attachment to the better moments of the past, his inability to forgive certain actions of the young although he has absolved his own generation of the same actions, and he indicates the wanderings of Wilcher's mind by his actions, not by declaration or by words of the other characters.

At its best *To Be a Pilgrim* transmits a strong sense of nostalgia and sadness at persons and objects which have gone; at other times it has the flavor of a radio serial, and is blunt and sentimental. There is, too, a disproportionate tendency toward epigrams and couplets which is awkward and affected. Fortunately, nothing is solved, there is no happy ending. But Tommy Wilcher nears his death resigned that it is the perpetual function of the old to advise the young, and their perpetual reward to be ignored because the young learn only by growing old. He knows, too, that the greatest causes of personal estrangement become trivial when one of the parties has died—but, unhappily, not until then.

★

NEGLEY FARSON, like Joyce Cary, has spent some time in England, Ireland and Africa. He also has the ability to tell a good story—though it will be considered an abomination by some people to speak of the likeness to Cary.

In this tale of boats and love, Farson differs from Cary by reason of his disinclination to delete the most obvious situations, the most hackneyed pharses, from a story which either man would have written. This book is full of nostalgic scenes of sentimental remembrances and quaint characters like those in *To Be a Pilgrim*.

The hero is a romantic, crusading, anti-materialist (he stays at the Plaza when in town) writer, Richard Fenner. He returns to Mollusc, a strange, isolated, fishing town on the Jersey coast where he meets another young man of feeling, a Philadelphia doctor, and the beautiful girl of nature who has captured the heart of the medical Main-liner.

The fated romance of young Doctor Greer and Anna Regan is crushed when the girl learns from her mother (the local prostitute) that her father was *old* Doctor Greer who also spent pleasant times at Mollusc.

Fenner has no such obstacles, and soon he and Anna are heading toward matrimony. However, the evil skipper with the evil name, Yandell, suffers a death-bed repentance, reveals to Fenner that old man Greer is not Anna's father at all.

The duty-bound hero tells the truth to Anna and young Greer, gives his blessing, and goes off to Paris to wait for another girl (continental type) to walk by the Cafe de la Paix, and reflects at the end that the secret of American strength lies in fishing rods and the Atlantic coast marshes.

GEORGE MILES.

English Blake. Bernard Blackstone. Cambridge University Press. $6.50.

WILLIAM BLAKE, a contemporary of Goethe, is a lonely and highly controversial figure in English literature. In his verse as well as in his graphic work, magic sparks are bafflingly mixed with the clumsy and the trivial.

The son of a London hosier, he left school at the age of ten and worked for four years in a drawing school, then for seven years as an engraver's apprentice. This helps to explain, of course, the shortcomings of his formal intellectual education, the lack of a secure standard. His philosophy became that of one who submerged himself in the poetical mysticism of Boehme and Swedenborg; high-flung trains of ideas are blended with strange ignorance. Blake himself thought that his "visions" and "inspirations" were able to overcome the incompleteness of his formal education. This self-taught man did not doubt that his mind and thoughts had "travelled to Heaven" and he felt surrounded by "armies of angels that soar, legions of demons that lurk."

Such a complex personality needs a rather critical biographer. Bernard Blackstone, lecturer at the University College of Swansea, is however completely under the spell of Blake. The 450 pages of his book are a somewhat monotonous apologia, not only of Blake the engraver and Blake the poet, but mostly of Blake the thinker. Blake's confused Christian philosophy—irreconcilable not only with the teachings of the Catholic Church, but also with those of the Church of England, with the rites of which Blake has been buried, is hailed as a masterpiece of mystical thought.

Blake was not merely proud of being an Englishman; to his provincial mind England was the axis of the world, as he gave the name of Albion to his ancient primeval man and located the patriarchs on "Albion's ancient Druid rocky shore." Despite Blake's occasional interest in American liberty and the French Revolution, despite casual quotations from Homer and Plutarch, Ovid and Virgil, Descartes and Voltaire, his whole outlook is concentrated on English history and English letters.

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As a believer in spiritual forces in the face of the enlightenment philosophy, Blake was driven with logical necessity to fight against the intellectual forces dominating the English thought of his time, especially against Bacon, Newton and Locke, the philosophical trinity of evil that provoked some of his best polemic passages. The analysis of Blake's attack against this world-picture and against the rationalist tradition is one of the most interesting features of Blackstone's book.

We are on less substantial ground in the author's evaluation of Blake's positive achievements. He fails to give an aesthetic appraisal of Blake's engravings and poems; the philosophical doctrine taught in Blake's work is the main problem to master and pupil. Blake is a remarkable poet in spite of the flimsiness of his philosophy and he is perhaps at his poetical best in his unassuming verses for children. But reluctantly we are pressed by the author to regard Blake always on the highest metaphysical level. He assures us that Blake is superior to other mystics in his opposition to asceticism of all kinds, by teaching that Good and Evil should continue to exist "in fruitful tension" and "the blessed diversity of Eden" should not be destroyed. By stressing these confused and un-Christian ideas (in which Blake, however, was fortunately not very consistent), Blackstone has done a thorough job in disgusting the non-theosophical reader.

MAX FISCHER.

Trials of a Translator. Ronald Knox. Sheed. $2.00.

MONSIGNOR KNOX spent nine years on his translation of the Bible. In this little book of essays he discusses the problems he met, and defends some of his decisions.

The essays are erudite, entertaining and lucid. It is obvious that he is a man who can keep his head when faced with five or ten sides of the question before he comes out with his own solution. He had the difficulty of using words which can hardly be translated into recognizable English, of deciding how to reconcile the claims of theology and popular speech, and of preserving "the idiom of the original," but transposing it "into the idiom of his own language." As far as the translation's intelligibility is concerned, these essays convict Ronald Knox of his own success. Without boasting, he makes his talents very clear.

His expressed intention was "to use no word, no phrase, and as far as possible no turn of sentence, which would not have passed as decent literary English in the seventeenth century, and would not pass as decent literary English today." He confesses that his goal of "timeless English" was not possible, but contemporary opinion has praised him for his success in replacing the words of what he calls the "archaic" Bible of the Douai and Authorized Versions with a language "that is modern but musical and correct."

Trials of a Translator shows that the Monsignor, a learned and civilized man, will stand for little nonsense when it comes to the meaning of words, and that he is not likely to err on the side of emotional experiments. Time will tell whether the language of his Bible has the staying power of the "archaic" version, and whether it will hold as much passion and variety.

JOHN HAY.

"Pure reason must yield its supremacy to vital reason."
—Ortega y Gasset

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by José Sánchez Villaseñor, S.J.

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Next Week

ARE THE CHINESE COMMUNISTS STALINISTS? by Harry W. Flannery, challenges the popular assumption that the Chinese Communists are deviationists of the Tito variety. Mr. Flannery cites chapter and verse from their leader, Mao Tse-tung, to make his point.

BACK OF THE RESOURCE CRISIS, by James Rorty: "For a long time, of course, there has been a buyer's market in the crisis business. One can have too much of a bad thing; citizens have learned to take their emergencies or leave them. . ." So begins an account of the recent National Emergency Conference on Resources which was so largely ignored by the American public. What concerns Mr. Rorty is not only the depleted state of our national resources but the political weakness which such lethargy reveals.

AND WHERE ARE WE NOW?, by Howard R. Patch is a personal essay on growing old in America today. It is presented chiefly in the form of a dinner table conversation.

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Abbot Marmion—An Irish Tribute. Edited by the Monks of Glenstal. Newman. $2.75.

THE LIMITED appeal of many commemorative volumes is overcome in this instance by the range of the topics treated and the quality of a number of the individual chapters, each the work of a different author. So that any reader interested in Christian spirituality would find much to inform and inspire him—even if he has never heard of "Christ, the Life of the Soul," or its Irish-born author, Dom Columba Marmion, O.S.B., who ended his days as Abbot in Maredsous, Belgium, twenty-five years ago. This is pre-eminently the case with "Marmion's Place in the History of Spirituality," by Dom Bernard Capelle, Abbot of Mont César, and "The Secret of Progress According to Marmion," by Fr. James, O.F.M. Cap.

Gaspé: Land of History and Romance. Blodwen Davies. Greenberg. $4.50.

THIS attractive travel book goes into historical backgrounds a good deal more than most. It manifests a real attraction for the French Canadians who fish and till the fields along the southern bank of the St. Lawrence River and the Gulf of St. Lawrence—long-settled inhabitants of an area which constitutes an ideal summer vacationland. Miss Davies seems to value the *habitants* for what they are and to have a real grasp of their unpretentious but soul-satisfying way of life; her book is something more than a tribute to the quaint and primitive. That she has been able to reach this perspective is the more remarkable in that she does repeat the old saw about the Dark Ages suddenly flowering into the bright promise of the Renaissance and seems to make no more distinction between fasting and abstinence than many Sunday Catholics.

George A. Driscoll has contributed a score of handsome half-tones of scenic vistas, local wild life and French Canadian villages. This is more of a volume to read in preparation for a journey than to take along in an auto glove compartment. It is not really a well-charted guide book. It combines a summary of an embattled historic past with an appreciation of a full-bodied, sunny present that is quite persuasive.

CONTRIBUTORS

Jerry HARTFORD is the publicity director for the UAW Aircraft, Agricultural, Implement Union in Windsor, Ontario.

His Eminence Achille Cardinal LIENART is the Bishop of Lille, France. This article appeared in *Etudes* and was translated into English by the Reverend William V. E. Casey, S.J., of the theology department of Boston College.

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Max FISCHER is a former foreign correspondent who has published in the German language works on Kleist, Strindberg and the philosophy of Dante.

John HAY is a poet and critic who lives on Cape Cod.

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